

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840



On the Pioneer Trail

Many Britons Were Among Them

(See article page 153)

MORMON IDEAS OF HOME

By ELDER STEPHEN L. RICHARDS

OF THE COUNCIL OF TWELVE

MY FRIENDS, I propose for discussion a very humble theme—one that is commonplace but I hope not cheap or unimportant. I speak of the home. What is the evolution of this noteworthy institution?

The government initiated in and growing out of the home was the first known form of human government. The head of the family came to be the chieftain of the tribe or clan. The patriarchs were not only prophets; they were law-givers.

Then too, throughout the history of civilization, blood ties and race have been the strongest cohesive factors in the grouping of society. Many of the greatest nations have been but enlarged families with blood strains of remarkable purity.

The home has ever been the centre of economic interest. It has undoubtedly produced a greater part of the wealth of the world and it has also spent it.

It is the primary educational institution. Important as schools have been, they have never occupied a position more than complementary to the home, which is the nursery not only of all human beings but of all virtue.

Governments which have attained a high place in the world's history and affairs have been those which have given due recognition to the home as a fundamental institution of society. They have enacted laws for its protection and advancement, and crimes against the home and its sanctity have been regarded as among the most heinous offences.

In this connection I recall the statement of an eminent man who at one time, speaking in the British House of Parliament against the imposition of

a tax on the homes of the poor, said, in substance, "My home may be a poor and rude one; the roof may leak; the wind may enter; the rain may enter but the King of England with all his army can not enter. My home is my castle, sacred and inviolate to me and my family." Such a conception of home has lain at the very foundation of English and American law and government, and that conception is in no small way responsible for the rights and liberties which we now enjoy.

The cry of the world is for men and women. I know of no

A Radio Address

THIS illuminating discourse on the Latter-day Saint conception of home is adapted from a speech prepared by Elder Stephen L. Richards and read to millions of wireless listeners on the Columbia Broadcasting system's "Church of the Air" programme from Washington D.C., Sunday, June 16th.

The broadcast, the second given by the Church in a month's time over the Columbia hookup of 68 stations in the United States and Canada, also included devotional music provided under the direction of Elder Edward P. Kimball, organist at the new Latter-day Saint chapel in Washington D.C.

place where they can be found except in the homes of the people. The homes which produce real men and women must be presided over and maintained by men of strength and courage, of virtue and of vision, and by women of tenderness, unselfishness and infinite patience and love—endowments of God for the motherhood of the race. Good living is the first requirement of every parent. God pity the unfortunate parent who comes to the realization, as some day all must surely do, that the sins of the child are chiefly attributable to his or her own bad example or neglect.

Criminologists tell us that most of our delinquencies originate in bad or neglected homes. Economists say that the training of the home is largely responsible for the thrift, industry and prosperity of the nations. Doctors advise us that the health of the people depends on its care and teachings, and the engenist assures us that the whole trend of human happiness, intelligence, goodness and endurance depends on it.

To the members of our Church the home has an enlarged significance that is subordinate to nothing else in life, for it constitutes not only the source of our greatest happiness here in this life, but also the foundation of our exaltation and glory in the life to come. After all, it is essentially a religious institution. It has its origin in religious ceremony. It is the fulfillment of divine command. Its government is of a religious nature, and the finest of its products are spiritual.

SO it is here in the humble and yet exalted institution of the home that I find the greatest opportunity and mission for men and women. I am sorry to say, however, that the record does not in all cases disclose a very creditable response to this big opportunity and obligation. Modern education has not always produced good home makers. Recently published data informs us that average number of children in the families of the bootblacks of America is slightly over four, while the average number of children in the families of school teachers is slightly under two. Now it may be that two school teachers exercise more and better influence than four bootblacks, but how long will it take on the present respective rates of increase for the bootblacks to crowd out the school teachers? I present this illustration from a popular scientist, not in derogation of people who follow humble vocations, but to emphasize the fact that the world supply of intelligence, goodness and beauty is largely a matter of propagation.

There is in this respect a traditional and rather well advertised distinction which our people enjoy. They have been noted for their large families and had they been better understood they would be famous for their good families. Children have been our best crop and in the good old homes there has been an abundance of them. Eight, ten and a dozen in a family were common numbers.

What families they have been! In days of privation and striving how they have stood together! The sacrifices which they have made one for another; the love, the service, and nobility which have come from these great homes will probably never be known to many, but those who know of it and speak of the accomplishments of our Church in the first century of its existence,

mention first the noble fathers and mothers who in log cabins of the frontier or mansions of luxury have served faithfully as priests and priestesses in the temple of the home.

Our Church calls to its members and to all people to maintain the integrity, the purity and the high purposes of this sacred institution. I trust that no one will ever so yield to the insidious appeals of selfishness, vanity and the world, as to be swerved from so doing.

To warn of a great danger I must speak of it more specifically. I do so most reverently. If it shall please the Lord to send to your home a goodly number of children, I hope, I pray, you will not deny them entrance. If you should, it would cause you infinite sorrow and remorse. One has said that he could wish his enemy no more hell than this, that in the life to come someone might approach him and say, "I might have come down into the world and done beyond computation, but if I came at all I had to come through your home and you were not man enough or woman enough to receive me. You broke down the frail foot-way on which I must cross and then you thought you had done a clever thing."

I SAID that for the Church of Jesus Christ of Latter-day Saints the home had a great religious significance. We believe that the marriage compact is not for life only or until death doth part, but for all eternity; that when the covenant is entered into in the proper manner and place and sealed by the power of the Holy Priesthood, which is the delegated authority of God to man, it becomes an everlasting union, an eternal institution into which there shall enter all children born in such wedlock, and that the ties of kinship so created are eternal ties recognized in heaven as on earth. Our heaven is little more than a projection of the sacred institutions of our homes into eternity.

The spirits of men, which are the literal children of the Father, are by Him permitted to take on mortality through a home, it being the chief purpose of the administrators of the home to guide the spirits so entrusted to their keeping back to the eternal presence whence they came.

So it is that we strive so diligently to maintain our children in the bond of this eternal covenant and union. We do not fear death because death does not break this bond. We must all go by way of it to find place in the eternal family circle. But we do fear sin that may deprive us of the presence of a loved one when we meet in our future homes.

We deplore divorce. It strikes at the very foundation of the home. The number of divorces among our people is very low.

Perhaps this mere glimpse into our philosophy of life and heaven and exaltation will serve to justify our nudying interest in the homes of the people.

We rely on these institutions to produce the manhood and the womanhood for the Church and the nations. Respect for law, order and established institutions must come from good family life if it comes at all. Boys and girls who grow up to disregard parents are not likely to be easily amenable to the necessary restrictions which society imposes. If they cannot respect and love home and parents, their affection and regard for any worthy cause and institutions are doubtful.

THE PIONEER SONS OF BRITAIN

By Elder E. Jay Milne

ONE of the important dates in the history of the Church, and in American history as well, is July 24th, 1847. It was at this time that President Brigham Young, standing on the threshold of Salt Lake valley, uttered those famous words, "This is place." The Mormon Pioneers, after being on the move for more than four months, rejoiced at their journey's end. They had at last found their mountain home.

An Irish Hero

IN commemoration of the diamond jubilee of the famous pony express of western America, 190 Boy Scouts will ride horses in relays over the old trail, crossing five states, early in August, in conjunction with the National Boy Scout jamboree in Washington D.C.

One of the stalwart fathers of the express whom the Scouts will honour is a son of Ireland, Howard Egan, mentioned in this article. He was born June 15th, 1815 in Tullamore, Kings county, Ireland. A major in the Nauvoo legion, he was a member of the first company of Mormon Pioneers. Much of the pony express route (the 658 miles from Salt Lake Lake City, Utah to Placerville, California) followed the trail blazed by Major Egan. His experiences are among the most thrilling of the West.

Setting out early in April of the same year in their search for religious freedom, they wended their way steadfastly across the great American plains. Countless obstacles confronted them. As they were blazing the trail that many thousands later followed, that first company encountered barriers at every hand. Trails had to be cut, prickly shrubbery and underbrush chopped away, the rough places smoothed, and wagons and stock kept in good condition. Besides these difficulties, there was the necessity of sending scouts out to forage food for humans and livestock as well. Water holes and grazing grounds were the beacons by which the route was charted.

The world now acclaims the feats of those early settlers. Their transposing the desert of sagebrush into a garden blossoming like a rose has been lauded by public and press alike throughout America. These people made an exodus under the leadership of Brigham Young which parallels the biblical tale of the children of Israel fleeing from Egypt under the guidance of Moses.

In this history-making group of intrepid souls, 150 in all, were nine stalwart sons of the British Isles. Emigrating shortly after Britain had been opened to missionary work by Elder Heber C. Kimball and others in 1837, they proved themselves men of

character. From all parts of the United Kingdom they came; from Ireland and Scotland and from the North and the South.

Surely the light of the Gospel must have burned in the hearts of those men. To leave one's native land, friends and loved ones, and in many cases desert positions of respect, required courage of the finest degree. But they had accepted the restored truth and

they had no other desire than to forsake all and to follow the Lord. Only deep-rooted testimonies would have caused those sons of Britain to do what they did.

Perhaps the most widely known of those sons of Britain in the leading company was William Clayton, who is known to Latter-day Saints everywhere as the author of that stirring and soul-inspiring hymn, "Come, Come, Ye Saints." In his *Journal* is recorded clearly and in detail the experiences that befell him and others in the first westward march of the Mormons. Penwortham, Lancashire was the place and July 17th, 1814 was the date of William Clayton's birth. He was but a young man when he first heard the restored Gospel from the lips of the first missionaries. The message appealed to him with such force that he lost no time in devoting his time and means to the work, and in 1838 was chosen second counsellor to Joseph Fielding in the presidency of the British mission. In this capacity he rendered valuable service, and he was instrumental in establishing a large branch of the Church in Manchester. Emigrating to Nauvoo, he became the Prophet Joseph Smith's chief secretary, which position he held until the martyrdom in 1844. In the Pioneers' trek westward, he was named by Brigham Young to keep the log of the journey and to also act as camp clerk. While the saints were on their way across the plains, the occasion arose for a song that the group might sing to keep up their spirits. "Come, Come, Ye Saints" was composed by him to fill the required need.

ON Sunday, July 11th, 1847, Elder Clayton's log recorded that the morning was fine, but there was ice a quarter of an inch thick on their water pails when they awoke. At this time they were high up in the Rockies, at an estimated elevation of nearly 7,000 feet. At this level there was an abundance of timber on the mountains to the south and beyond that plenty of snow. How strange this must have seemed to this former Lancashire youth. No doubt he recalled the gentle rolling hills, the broad vistas of green grass, and warm summers of his native England.

A few days later the light air and other strange conditions had taken its toll, and many of the camp, including President Young, were sick with mountain fever. This malady, which is severe in its first attack, generally rendered its victims delirious for some hours, and then left them in a languid, weak condition. Saturday, July 17th, was William Clayton's thirty-third birthday anniversary, and he recorded that he, too, was recovering at that time from an attack of the fever. In spite of all this, his mind reverted to his family and his heart was filled with joy for the blessings that they had received. Situated as these plodders were, with towering cliffs on either side of them, the sound of the wagon wheels creaking along reverberated through the canyons. This seemed to make the cattle and mules uneasy as they continued lowing and braying all morning, another page in the *Journal* recorded.

Late in the afternoon, a few days later, as one of the advance scouts, he received his first view of the Salt Lake valley, and was well pleased with what his eyes beheld. The vanguard reported back to the main camp, which reached the valley on July 24th, and immediately set to work to irrigate the land and plant crops.

Sunday was July 25th and they met for the first sabbath services in their new home. Feelings of gratitude were expressed to the Lord for the way in which He had watched over and protected them on their journey. In spite of all the dangers that they had been confronted with in making the hazardous trek, they had come through unscathed. Not a man, woman or child had died on the journey. For this they were all truly thankful.

BUT there were other noble Britons in that first company besides William Clayton. Thomas Bullock, one of Brigham Young's right hand men on that journey, was born in Leek, Staffordshire, December 23rd, 1816. When he joined the Church in 1841 he held the position of excise man of the Hereford, Anglesea and Stourbridge district, but he gave it up and emigrated to Nauvoo in 1843. He too became one of the Prophet's clerks, holding the position until 1844. After reaching Salt Lake valley with the original group, he made several trips back to Winter Quarters with President Young to help others on their way.

From Leadbury, Herefordshire came William Carter, who was born in February of 1821. After his removal to Nauvoo in 1841, he became a member of the Nauvoo legion, in which he served with valour. To William Carter goes the honour and distinction of being the first man to put a plow to the Salt Lake valley. No sooner had the Pioneers pitched their tents than he was busy at work, and he turned the first half-acre of ground ever plowed in Utah.

Ireland contributed Howard Egan, who did excellent work as an advance scout. He was born at Tullamore, Kings County, Ireland on June 15th, 1815. As a member of the Nauvoo police and the Nauvoo legion, he had the title of major conferred upon him by the Prophet Joseph Smith. On the westward trip he also kept a personal diary. His later experiences with the pony express and the Red Indians have been put into book form by his descendants, under the title of *Pioneering the West*. This little volume is filled with heroic stories and gives an insight into the lives of the Pioneers, and Major Egan's life in particular.

A fellow countryman was Robert E. Baird, born May 15th, 1815 in Londonderry, Ireland. From Scotland came David Grant, born at Arbroath, Forfarshire, Scotland. He was born July 21st, 1816. Another Lancashire ox-cart driver was George Scholes, born February 2nd, 1812 in Chadderton, Lancashire. Bristol, Gloucestershire was represented by Thomas Tanner, who was born there March 31st, 1804. And then there was George Wardle, who came from Chedelton Parish, Staffordshire, where he was born February 3rd, 1820.

Histories record the matchless nineteenth century pioneering deeds of such men as Clive, Cook, Livingstone and Rhodes, and monuments are erected to their memories for what they accomplished. To them, and to many United Kingdom subjects who built up the waste places of the earth honour is due. British-born Latter-day Saints, too, have earned reward for their ability to colonize the deserts, and for their resourcefulness in compelling the soil to yield its rich rewards. Might not then with equal pride the names of Clayton, Egan, Carter and the others be acclaimed and praised?

THURSDAY, JULY 18, 1935

EDITORIAL

THE LIEGE CONFERENCE

A NOTABLE conference was held in Liege, Belgium, beginning June 20th and ending July 2nd. This was a conference of presidents of the European missions. It was attended by President and Sister Merrill of the European Headquarters office, the nine presidents of missions in Europe and their wives, also by President and Sister Piranian of the Palestine-Syrian mission. The conference itself occupied 12 days. Sunday, June 30th, was given to public meetings, none of which belonged to the conference itself.

The conference was notable because it was a meeting of the heads of all the missions on the east side of the Atlantic, with the exception of President and Sister LeGrand P. Backman of South African mission. "But I fail to see anything notable about this," the uninitiated may say. And from his point of view he is right. The conference did not excite the public. Relatively few people in Liege knew of or cared about it. The conference was notable, however, in that it brought into meeting special ambassadors of the Lord Jesus Christ—those appointed to preside over divisions in Europe of His Church. From this point of view the men gathered at the conference out-rank in divine recognition any other men in official position now in Europe. This statement is true whether we consider civil or ecclesiastical authority, kings, cardinals or what not. Yet, as indicated by the twelfth article of our faith, we support legally constituted civil authority and yield obedience to the laws made by such authority. Hence, we are called upon to honour every officer in his office and position. This does not mean, however, that Christ our Lord places man-made authority in either church or state above His own—the authority of His Holy Priesthood.

If the governing heads of European nations were to meet in conference, all the world would sit up and take notice. Should the high officials of any one of the popular churches do the same thing, the great newspapers would spread the news far and wide. But when the real ambassadors to Europe of our Lord assemble, the people pay no attention to this fact. Is this not a commentary on the religious conditions of our times? But in this respect the future will see a great change for the better. The day is coming when ambassadors of Christ and His own Church—the Church of Jesus Christ of Latter-day Saints—will be held in high respect by all who sincerely profess His name.

In addition to the presidents, Assistant Church Historian Andrew Jenson, wife and daughter and Dr. Ray M. Russell and wife visited the conference one day and President O. F. Ursenbach and wife of the Belgian district were in regular attendance.

That the influence of the conference will be felt in all the European missions of the Church is self-evident. The work, methods and achievements of every mission were reported and discussed in more or less detail. Every mission made its contribution. Every mission head learned something from each of the others. Hence, each mission will profit from knowing what each of the others is doing. Further, there was a feeling of unanimity in the many conclusions reached and an evident desire that the missions should work together following the same lines, methods, lessons for organizations, etc. There was a dominating feeling that all were engaged in the same cause and, in so far as conditions would permit, the same programme of work should be followed in all the missions.

All were agreed that greater efforts to secure favourable publicity should be made. In nearly all places open opposition to the Church has almost, if not entirely, disappeared, thus permitting favourable publicity methods to be worked out. "Home rule" in the branches and districts is rapidly developing, resulting in greater stability to these units of the Church. The programmes of the auxiliary associations are providing satisfactory activities, especially for the young, with the result that the youth are growing up within the Church in greater numbers than heretofore; while adults, through increased activities and responsibilities, are finding increased joy in Church membership.

It was agreed that it would be very helpful if the saints could be led to feel more than many of them appear to feel at the moment their responsibility for the progress of the work. With this accomplished and with the aid of some new methods of contact in process of development, the progress of the work would likely suffer inappreciably even though the number of missionaries from America was much smaller than a few years ago. A spirit of optimism was always present and the spirit of testimony never flagged. The 25 men and women who attended through the 13 days of meeting felt keenly their responsibilities and expressed their deep convictions in the divinity and the ultimate triumph of the cause to which they are giving their strength. Yes, the influence of the conference will be felt in more spirited work in all the missions.—JOSEPH F. MERRILL.

OBEDIENCE TO LAW

MAY the Lord help us to sustain the law, and may we obey the law of God and leave alone those things that the Lord has told us are not good for us. I beg all of you, young and old, to read the Word of Wisdom, and after reading it to get down and pray to God to help you to observe it.—PRESIDENT HEBER J. GRANT.

AUXILIARY GUIDE FOR AUGUST

PRIESTHOOD

AUGUST is the month for the Priesthood to pay attention to the Y. M. and Y. W. M. I. A. and the Primary Association. The new season's work begins in September. Every branch should be mobilized to begin the new programme on time and in line with instructions from mission officers.

First Night. Branch Supervision, Chapters XV and XVI. Review President Cannon's instructions at district conference.

Second Night. Studies in Priesthood, Chapter XV, "The Way of Forgiveness."

Third Night. Branch Supervision, Chapters XVII and XVIII.

Fourth Night. Studies in Priesthood, Chapters XVI and XVII. This month ends the study in both books.—CONWAY A. ASHTON.

MUTUAL IMPROVEMENT ASSOCIATION

SUNDAY JOINT PROGRAMME

Organ or piano prelude: Five minutes before opening.

Opening Hymn: "What Was Witnessed in the Heavens?"

Invocation.

Song: "The Spirit of God Like a Fire is Burning."

Talk: "The Tests of the True Religion."

Song: "Oh Say, What is Truth?"

Talk: "The Church and its Recent Development."

Song: "Carry On."

Benediction.

PROJECT FOR AUGUST

Fathers' and Sons' outings are distinctive of the Latter-day Saint Church. The idea originated in the M. I. A. and has become a vital part of the recreational programme. Community activity committees! What are the possibilities in your branch for holding a successful Fathers' and Sons' outing?

YEAR ROUND PROGRAMME FOR COMMUNITY ACTIVITY

September—Opening Social

January—Gold and Green Ball

October—Hallowe'en Ball

February—Open

November—Open

March—Drama

December—Open

April—Operetta or Musical Comedy

May—Branch and District Honour Days

(Harvest Ball and Christmas Social are possibilities for November and December.)

MANUALS

After August 20th the following will be on sale at the Mission Book store at one shilling and nine pence each:

Adult Manuals: "Brigham Young, the Man of the Hour," "Reading," and "Hobbies."

M Men Manuals: "The Leadership of Joseph Smith," "The Use of the Story," and "Public Speaking."

Gleaner Manuals: "The Leadership of Joseph Smith," "The Art of Hospitality," and "The Use of the Story."

SECRETARIES' CONTEST

Branch Y. W. M. I. A. secretaries are urged to consult their district

supervisors for details concerning the mission-wide competition from July 1st, 1935 to June 1st, 1936. Records of all M. I. A. summer outings and meetings, including the number of officers and department leaders, Adults, Gleaners, Bee-Hive Girls and visitors present, should be made. Monthly reports must be filled in and submitted to the district supervisor not later than the 21st of each month.—Y. M. and Y. W. M. I. A. mission boards, Elder M. NEFF SMART and FLORENCE A. BICKERSTAFF.

PRIMARY ASSOCIATION

“THEREFORE, O ye that embark in the service of God, see that you serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. Therefore, if ye have desires to serve God ye are called to the work.” (Doctrine and Covenants 4: 2, 3.)

Now is an opportune time to implant a worthy ideal in the pure hearts of children. As teachers, we should help the child to hear the message, see it, feel it, believe it, act it. Be prepared with your lessons so that each week is a vivid experience for the child. Make the children feel that they are important in your life. Encourage them by speaking to them individually. Plan with them to earn the money for their books rather than ask their parents for money.

Invite the branch presidency to your officers' meeting. Let them know your problems. Before sending the monthly report to the district supervisor, give a copy to your branch president in order that his report will be complete and he will understand the conditions under which you are working.

In making out reports, promptness and accuracy are of greatest importance. All reports are the property of the Primary Association, not the individual. Approach your district supervisor for help.

“And a voice that was softer than silence
Came borne on the gentle breeze,
‘The true way to serve the Master,
Is by serving the least of these.’”

Seek divine assistance in your work and you will be successful in all your undertakings.—MILDRED POOLE, Mission Primary Secretary.

NEWS OF THE CHURCH IN THE WORLD

Unveiling of the Angel Moroni monument, which stands on the summit of the Hill Cumorah, will take place Sunday, July 21st. Pictures of the beautiful marker, 60 feet high and topped by a nine-foot figure of the Angel, appeared in the April 4th issue of the *Millennial Star*. Under the direction of President Don B. Colton of the Eastern States mission, 40 missionaries have been labouring in the vicinity of Palmyra to create interest in the event and the significance of the monument. It was at the Hill Cumorah where the Prophet Joseph Smith received from the Angel Moroni the golden plates from which the Book of Mormon was translated.

Hundreds of persons have been attending the Latter-day Saint meetings recently opened in Kirkenes, Norway, located in the arctic circle. A short time ago two travelling elders were assigned by President Milton H. Knudsen of the Norwegian mission to carry the Gospel message to this outpost in the land of the midnight sun. It is believed that this is the most northerly point at which meetings of the restored Church have ever been conducted. According to President Knudsen, it takes practically the same time to travel the distance from Oslo, headquarters of the mission, to Kirkenes as it does to travel from Oslo to New York.

A LIGHT IN EVENTIDE

By Elder Henry R. Pearson.

“AND though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner stone any more, but thine eyes shall see thy teachers; and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it.” (Isaiah 30: 20-21.)

“**SWEET** are the uses of adversity . . .” So penned Shakespeare of a banished duke, who, though fortune’s lot was hard, found beauty hid to the fortunate and joy to temper the tides of fate. The sting of bitterness found no place in the heart of that deposed ruler.

It has ever been the humble who have known the sound of truth, and who have followed its dictates. The people of the Lord have been tried and chastened. Trials and hardships may soften and sweeten character, bring greater dependence of spirit, and strengthen faith; or they may destroy hope, break faith, and capsize courage. But the great and mighty of the earth find the greatest obstacles to their salvation. And so it has been said, “Whom the Lord loveth, he chasteneth.”

The life of Sister Emily Cooper Samphier of Portsmouth, Hampshire is an epitome of sacrifice. As she sits knitting in the eventide of life in the old arm chair, no doubt her thoughts pass retrospectively over the trail of trials she has climbed—a trail, however, which has led to a horizon of joy and happiness.

She was born in Portsmouth, March 5th, 1862, the daughter of a tailor. When she was ten years of age she was taken from school to assist in the family business in London. There was little money for them there, so the family returned to Portsmouth. There the girl Emily cultivated a fondness for reading. At the age of 13 she had read Milton’s *Paradise Lost*, and had become familiar with the works of Dickens, Scott and Shakespeare. When she was 15, she entered the factories to learn the corset trade. There she met Frederic James Samphier, whom she later married, after waiting four years for him to return from sea. They were together only eight months before he was again called to sea.

While he was away their first child, a son, was born. But he lived only a month. Mrs. Samphier’s father had died a few months previous, and the remaining four years that her husband was at sea were trying ones. Upon his return, Mr. Samphier had a brief respite from seafaring life, training in various schools in England. During these years, Mrs. Samphier gave birth to two daughters.

Three months after a new assignment had taken Mr. Samphier to West Africa, a son came to Mrs. Samphier. Caring for her little family kept her busy, and there was no time to be lonesome. But a month after the eldest daughter commenced school, she contracted measles and died. Two days after her burial, the other two children took the disease, and died within a few days. This sudden stroke of fate left the young mother stunned. She was too broken to cry.

When Mr. Samphier's work in Africa was completed, he was transferred to Scotland, and then to Portsmouth, remaining there until his term in the naval service was finished. Three more baby girls entered the Samphier household during this period. But one remained only a month. Death took it away.

Mr. Samphier secured employment as an engine driver and then as a gardener on a large estate. A daughter, Dorothy, and a son Frank, were born there. But illness took Mr. Samphier to the hospital for eight weeks. He was discharged apparently well, but Mrs. Samphier was left a widow two weeks later. That was the most severe ordeal she had yet endured.

Circumstances compelled her to send the two eldest daughters, Ethel and Ada, to a seaman's orphanage, and after two years of vain struggling, she was forced to send the younger children to welfare institutions. The separation nearly broke the mother's heart, but she knew that it was the only thing to do. Her work in the corset factory did not bring enough to provide. She tried domestic service, but it was too much for her strength. Then came a chance for work in the dockyard, sewing uniforms. Better pay made it possible for her to bring the youngest daughter back to her again, and her return brought a ray of happiness to her mother's soul. When the War came, her son, Frank, joined the marines. While he was in service, pneumonia took his life before his mother could reach his bedside.

Long hours told on her during that war period.

IT was not long before Ethel was married and Mrs. Samphier reached the age limit for work in the dockyard. Then came more clouds of trial, but she managed to get by with the aid of her children and occasional employment, until she was old enough to claim an old age pension.

It was during these days of hardship and loneliness that the light of a new joy—a joy transcending any other—came into the life of Mrs. Samphier, who was now bent with age. Her hair was silver. She had passed the three score and ten mark.

As she walked past Victoria square near Guildhall, Portsmouth, her eyes caught two young men conducting an open-air meeting. They had an American twang in their voices. They were speaking on religion. Mrs. Samphier had always read the best thought of the day. At times her faith in God had become uncertain. She had seldom prayed, because she thought that "there were many others with as many troubles as I, and God could not be troubled with all of them."

But she recognized something different in the message of these young men from what she had understood religion to be. Then too, their youthful sincerity interested her. She absorbed their words, and noted the announcement of further meetings. Then each Monday and Friday she came to the square to hear their talks, the questions and answers, the heckling—those that scorned and those that defended. She learned where the Sunday meetings were held and resolved to attend. At the branch hall she enjoyed the kindly interest that all took in her. She accepted the proffered loan of the Book of Mormon, and was fascinated with its story of God's dealings with an ancient people on the American continent.

The elders visited her and she made them welcome. She

questioned them on points difficult to grasp. She attended Mutual meetings. Her interest grew. The ordinance of baptism, at first a stumbling block because of the prejudice against its practice in orthodox creeds, soon became clear to her. Finally, after nearly two years of careful consideration, Mrs. Samphier, 73 years old, was baptized in the open sea near Portsmouth. That was May 9th, 1935. Scepticism, doubt and uncertainty had fled. The rays of truth had swept away the darkness of creeds and dogmas before her. Her faltering faith was buoyed. God granted her conviction which surmounted the trials of decades. She testifies today: "There is one thing that I shall never drop, and that is the Gospel as taught by Christ and His disciples. I have fought against it. I have tried to be good in my own strength. I have read many books written by learned men which have almost made me believe we Christians were deceiving ourselves, but God in His infinite patience would not let me go. I have found peace and contentment at last, and feel that whatever trouble I may be called upon to bear in the future, I can bear it with a stout heart. Through God I owe it all to those clean, brave youths, the Mormon elders. I thank God that I stopped on the Guildhall square, and I pray that He will prosper the Church wherever it may be."

The comfort and hope of the plan of salvation has changed life in its eventide for this good woman. Happiness and contentment come from an abiding testimony of the restored Gospel of Jesus Christ.

OF CURRENT INTEREST

Britain—"England is the most beautiful country in the world and London is the most wonderful city," the *Ogden Standard Examiner* quoted James H. Douglas, former president of the British mission, as saying in a speech before the Ogden, Utah Rotary club. "England has to its credit its strict law enforcement; it has done more for human liberty, science and literature than any other country," President Douglas added.

Benefits—Viscount Rothermere of London, one of the most eminent and influential newspaper publishers in the world, recently wrote: "The most prominent figure in the world today is Adolph Hitler. His master-mind magnetizes the whole field of foreign politics. . . . He eats no meat, and has followed Mussolini in giving up both alcohol and tobacco—a practise to whose benefits I myself can testify. . . ." (*Time*, Vol. XXV, No. 25.)

Palestine—The Jewish population

of Palestine, which dropped from 75,000 to 50,000 during the World war, has been multiplied five times since the Armistice, according to a recent article in the *Review of Reviews* monthly magazine. The article showed that the number of Jewish villages has risen from 50 to 150 and that the area of land in Jewish ownership from 100,000 to 250,000 acres. Jewish immigration to Palestine in 1933 was 40,000, of which 10,000 were from Germany.

Invention—A mechanical eye enabling the blind to read ordinary print has recently been invented at the Institute of Physics, Kiev, Ukraine. Electrical impulses differing for every letter in the alphabet are produced by a specially designed microscope and a photo-electric cell. An amplifier fitted to the ear transmits them to the brain. Tests reveal that, after a short training, blind people of average intelligence can read.

FROM THE MISSION FIELD

Releases: Elder Bruce Hoggan was honourably released from his duties as a missionary on July 1st, having laboured in the London and Scottish districts.

Elder Elbert Harris Startup was honourably released from his duties as a missionary on July 1st, having laboured in the Birmingham and Manchester districts. He served as district president and supervising elder of the latter district.

Transfers — Elder Woodrow D. Marriott was transferred from the Birmingham to the Manchester district, June 13th.

Elder Alva D. Greene was transferred from the Birmingham to the Sheffield district, June 13th.

Appointment: Elder L. Dean Hickman was appointed supervising elder of the Manchester district, July 1st.

Doings in the Districts: **London**—Dr. Oscar Russell of Ohio State university and Dr. James Lloyd Woodruff of Los Angeles were the speakers at the Sunday evening services of the Southwest London branch, June 23rd. Doctor Woodruff's daughter, Constance, was also in attendance. They are visiting in London for several weeks.

Leeds—Gleaner Girls of the Leeds branch participated in a social and supper following their weekly physical culture class, conducted by Miss Kathleen Brierley, in the branch hall, Thursday, June 27th.

Liverpool—Three converts and one child were baptized at the ceremonies conducted in the Burnley branch chapel Sunday, June 30th. District President Fred Bradbury baptized Sister Joan Taylor (child) of Accrington branch and Sister Annie Garner of Blackburn branch, and President John R. Moore of Burnley branch baptized Sisters Rose Annie Price and Ruth Ivy Blann of Burnley branch. Brother Willie Duckworth of Burnley branch confirmed Sisters Price and Blann, and President Walter

Thompson of Blackburn branch confirmed Sisters Garner and Taylor. Supervising Elder Joseph Fielding Smith, Jr. conducted the services.

Manchester—Sister Blanch Jackson of Hyde branch, placed second in the British Cotton Queen contest conducted at Blackpool, Saturday, June 29th. She previously was selected Cotton Queen of the Hyde and Glosop districts.

Norwich—A farewell social was held Thursday, June 6th, for Sister Dorothy E. Drew of Norwich branch, who sailed for America June 12th on the s.s. *Berengaria*. Norwich branch saints and friends presented her with a travelling rug.

"Life Here and Hereafter" was the theme of the Great Yarmouth branch conference held on Sunday, June 23rd, in the branch hall. Speakers during the evening were Supervising Elder Walter J. Eld-

Jamboree Winners

NORTH LONDON branch Boy Scouts won first place in the flag staff display at the Islington jamboree held in Bowes park, London, Saturday, July 6th. The Latter-day Saint troop erected a flag staff with Scout staves and unfurled the Union Jack in seven minutes, in competition with seven other troops.

Directed by Scoutmaster A. John Willmott and his assistant, Brother A. B. Willmott, the winning team included Scouts Ernest and Dereck Hawkes, William Lowman, George König, Arthur Carol and Joseph Willmott.

District Scout Commissioner J. Ramsay officiated at the jamboree.

redge, Brother John F. Cook, first counsellor in the district presidency, and Sister Violet Coleby, district Relief Society supervisor. Sunday School children presented the morning programme. Branch President Albert A. Cole conducted the meetings.

The annual outing of the Great Yarmouth branch was held Thursday, June 27th, at the beautiful Conton Gardens, where 36 saints and friends enjoyed games and refreshments.

Personal—A wedding celebrating the marriage of Brother George Pitts, Bradford branch Y.M.M.I.A. president, and Sister Amelia Steward, Bradford branch Gleaner president, was held in the branch hall Saturday, June 8th. The branch presented them with a wedding gift at a social and supper in their honour in the branch hall Tuesday, June 18th.

Brother Harry Hoyle and Sister Annie Shaw of Southwest London branch were married Monday, July 1st, in the Fulham parish church, London. Members of the branch presented them with a centenary wedding gift.

Jean Rachel Ann was the name given to the infant daughter of Brother and Sister John A. Crittenden of Southwest London branch in a blessing pronounced by Brother John Bleakley, first counsellor in the branch presidency, Sunday, May 19th, in the branch hall. The baby was born May 2nd.

Supervising Elder L. Dean Hickman of Manchester district offici-

ated at the marriage ceremony of Mr. Arthur Stafford, Jr. son of Mr. and Mrs. Arthur Stafford, Sr., and Sister Marjorie Bagshaw, daughter of Sister C. Bagshaw, in the Manchester branch chapel, Saturday, July 6th. Given by her uncle, Mr. James Worsley of Goole, the bride was gowned in peach coloured satin and carried a bouquet of red roses. Sister Margaret Wiles, Miss Alice Stafford, Miss Pauline Worsley and Miss Gertrude Boden were the bridesmaids, and Mr. W. Parsons, brother-in-law of the bridegroom, was best man. Appropriate music for the occasion was provided by Sister Marion Rothwell, organist. A large gathering attended the services in the chapel, and the reception followed at the home of Sister Bagshaw. The newlyweds will honeymoon at Douglas.

Hilda Potts was the name given the infant daughter of Brother and Sister Wilfred Potts of Eastwood branch, in a blessing pronounced by Supervising Elder Alma H. Boyce of the Nottingham district in the branch hall, Sunday, July 7th.

Sister Mary Lillian Carlin of Eastwood branch was married to Mr. Leslie Howard Flint in the Eastwood St. Mary's church, Saturday, July 6th. A reception followed in the bride's home.

The infant daughter of Brother and Sister John Massey of Oldham branch was given the name of Audrey Massey in a blessing pronounced by its father in the branch hall, Sunday, June 2nd.

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